

THE BAPTIST RECORD.

OLD SERIES VOL XXXII.

JACKSON, MISSISSIPPI, SEPT. 3, 1908.

NEW SERIES VOL X. NO. 36.

Tradition.

By Elder Odd.

Traditions of all kinds are unreliable. Some people very readily admit and strenuously insist that traditions in general are untrustworthy, but yet claim that some certain class, or classes of traditions are perfectly reliable and true. And if written, contemporary history happens to disagree with their pet tradition then the history is false, even if history happens to be found in God's Word. Such persons are inconsistent, unreasonable, full of prejudice and ignorant. But an old proverb says, "Where ignorance is bliss 'tis folly to be wise," and they seem to be wonderfully pleased with their dearly loved ignorance. The same cause which make one tradition unreliable operate to make all other traditions unreliable.

Let us trace out the process by which stories preserved by tradition only, become falsehoods. A tells an interesting story of his own personal experience and tells it truthfully. B. hears his story and admires it very much and wishes to tell it in another company. But he has forgotten a small part of it. The lack of the forgotten part mars and weakens the whole story. Every story teller wishes his stories to be interesting and effective. With the forgotten part the story was a good one. Without it, the story is ruined. So he draws on his imagination to supply what his memory has lost and prompted by the strong desire to make it interesting, his imagination supplies more than the memory had lost. The story is changed some, perhaps not very much, yet it is changed. C. hears his father B. tell the changed story and forgets that it was A. who had the experience and some other parts of it. So he concludes that B. had the experience, and so tells it and supplies to lost links in the tale according to his fancy. Thus the changing goes on until H., who belongs to the sixth generation, tells the story. By that time every word of the original story is lost and a new one four times as long and ten times as marvelous has taken its place. And yet each man would say he did not make it, he heard it. That is tradition.

In the same way all traditions of every class are corrupted and become false, except what is wilfully and intentionally manufactured.

Probably more than fifty years ago I heard a story of Elder John P. Martin, grand-father of T. T. Martin, about as follows: He met a drunk man on the street of a village who accosted him very effusively and among other drunken nonsense said that Martin was the man who converted him. Martin replied, "Yes, you look just about like some of my work. If the Lord had converted you, you would not have been in the fix you are." Since then I have seen the same story two or three times in print and always with some other name in the place of Martin's and never twice the same name. Now whether such an event ever occurred to anybody or not I

don't know. But it shows how tales that are written can be twisted out of shape when their form depends upon being traditionally kept.

About fifty years ago I read a thrilling story of a little child being saved from being trampled to death by a Cossack during a review of the Russian Cossack Cavalry, by the emperor and empress of Russia. Today I read exactly the same story only this time it was an Austrian hussar and the review was of Austrian Cavalry before the emperor and empress of that country. Did one of these writers wilfully misstate the story? I think not. Most probably the last one had read it, and had, as I have, lost the printed story and honestly rewrote it from memory, and the changes arose from forgetfulness.

A fair and just rule is that, as any tradition grows older it grows less reliable. Then there is now and always has been, in every walk of life, that class of people whom our Saviour addressed when he said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." Tradition must of necessity pass through such persons as Jesus here speaks of, and only a fool, or the most prejudiced of mankind, could imagine that it could pass through them without being distorted and misstated.

Even printed documents are misquoted and falsified. When the almost certainty of detection and exposure will not restrain men from misquoting and wilful falsifying of printed documents what can be expected from them in matters depending on mere oral tradition. I was once asked, by a church member who could read, and had a Bible, where in the Bible was it said that, "Every tub should stand on its own bottom." He really thought it was there. Why? He had been told so—tradition. Then what is tradition worth as authority?

The only sensible answer is: Just nothing.

Individual Responsibility.

The world is not to be converted by sermons from the pulpit alone. That is one important means, through instruction in the Word, with the guidance of the Holy Spirit. Christ began his work on individuals; then by sending out his disciples from house to house. He visited the synagogues, it is true, and conformed to the customs of Jewish worshippers; for he was debtor of the law "until all be fulfilled."

On the day of Pentecost, Peter, under the direct influence of the Holy Spirit, proclaimed the gospel to a large gathering of interested people; while the other disciples were doubtless doing personal work in the assembled multitude. There were at least one hundred and twenty who came out of the "upper chamber" of prayer; each of whom had a gift. If the "three thousand" added to the church were baptized that day, there was plenty of help.

Compliance with the commission as recorded by Mark, would be impossible, depending upon the rostrum only. Everybody cannot "go to church"—some will not; yet all must be reached. If a pastor be a "minister," he will visit the families, cheer the despondent, comfort the afflicted, and instruct the youth at home. Indeed the day has come when personal work is required for soul-winning. Of course the pastor is not to do it all; but he must lead, in order to teach how.

Public ministrations may bring decision; but seed has generally been sown—it is not the evangelist always, by any means. Dependence upon periodical labors of evangelists is not wise, if admissible. There is a lack of strictness in estimating conversions, success is too often counted from numbers "professing," perhaps, by a "show of hands." Again, sometimes it is said the preacher was paid so much for his services. Would it not be better to say for his time? It is not the "preaching" that is paid for. The gospel is free. An evangelist without individual helpers is soon discouraged.

It is a question whether the building of costly houses of worship does not weaken rather than develop individual responsibility. "Going to church" does not fulfill Christian duty—is not "service." Neither does contributions meet all obligations; for they may be given from pride. Ritualism is not taught in the New Testament; but borrowed from the Old. (Temple worship with forms and ceremonies, is backward movement: they are substitutes for the "Go" of the Gospel.)

Every Christian has a gift and is responsible for its exercise for the glory of God and the salvation of souls. Pastors are to lead, instruct and comfort their flocks; evangelists are to enter desolate fields and proclaim the gospel; teachers are to look after the young and guide them in knowledge of the Word—whether it be in the home or the Sunday School. The Sunday School is the teaching service of the church; the next in order, the prayer meeting for the development of gifts. Visitation is the third; to encourage parents in training their children in the right way. There are no proxies or substitutes; for "Every man shall give account of himself to God."

L. A. Duncan.

A Request.

Will each pastor, church clerk and superintendent be sure to see that your Sunday School is reported in the associational letter?

After the associations are over, we want to make a list of all churches in each association without Sunday Schools and then go to work to help them to have an evergreen school.

Please report mission schools also if your church has any.

Please do not overlook this part of your church work.

J. E. Byrd,
Sunday School Missionary.

The Right Use of a Great Opportunity.

The waste of opportunity is often, even commonly, worse than the waste of money, and waste of anything good is a thing abhorrent to the mind of Divinity. It is one of the most unrighteous sins of America, and accounts for many other sins. It is a sin Christians are guilty of to a distressing degree, even in their religious work. It is probably the greatest sin, if we apply the remark to opportunity along with all other forms of sin common among us.

Throughout the whole South we are now in the very time of opportunity, so far as our work is concerned. We are in the associational period. Within a few weeks more than a hundred of these bodies will meet in Texas alone. In all the States, the district associations are meeting. These bodies commonly represent anywhere from 25 to 60 churches, each church having from two to six messengers. In many respects, the district associations are the key to a vast and potential situation so vast in its possibilities, that even in the minds of our best thinkers, it is but dimly realized.

"If we take our best developed associations, if we come closer, our best developed churches, and they are only in the thin edge of opportunities and possibilities." Take and state you would care to mention, and this general statement made recently in a group of the most representative men of the denomination and assented to by all of them. "Not half of our people give to missions in the churches that give. Not over half of the churches give. As a rule, the givers do not give one-fourth of what they ought to give. Far more than half of the churches in Texas give, but many of them meagerly.

It is doubtful, if half of the 250,000 white Baptists in Texas give at all to missions. It is altogether likely that it is better in other States. There is some improvement, but only enough to encourage us, certainly not enough to satisfy any reasonable soul.

There is before us now a stupendous task.

It is the task of casting the laggards in the work for which churches exist, and for which Christians are kept out of the pearly gates.

The Baptists of America, especially of the South, ought to begin to take themselves far more seriously than they have ever done.

The world is now open to us, and invites the efforts of our evangelists of truth. We have almost limitless resources of men and money. We have schools of various sorts for equipping our workers.

The trend of the thought of the whole world is distinctly toward the New Testament teaching.

Baptists stand today on the edge of the world field, white to the harvest. The most urgent thing now is the mobilization of the army of the King eternal for world conquest.

The associational meetings give us a great opportunity. Here the condition of each church can be very definitely ascertained. The letter will reveal this condition in large measure, and the information in the letter can be supplemented by verbal reports, and these verbal reports can be directed by questions. All this lies exactly along the line of the intent of association.

Many of the old associational letters used to wind up with, "If you desire any further information, we refer you to our messengers."

The information elicited at an associational meeting is worth nothing unless it is used, but it may be used, to bring about exactly the thing

It will discover the laggard churches, and the reason for their inactivity. In many cases, it will saddle the pastors with the grave sin of omission and expose their weakness before all the messengers. If the fault is somewhere else, it will be located at the right spot, and whoever is to blame will bear the shame.

And the enquiries may go further. What per cent of the members give? What plan have you for reaching all the members? Do the givers give worthily? All this could come under a consideration of a report on the "condition of the churches."

If there are laggard, or indifferent churches, much can be done there and then to reach them. The messengers are apt to be present. The pastors will be present. They will feel the situation.

A healthy atmosphere can be created, and atmosphere is the controlling thing everywhere. It is health and life itself.

Then at an association, with accurate information, gathered at first hand, and with that irresistible and indefinable force, nearness, practical methods can be devised to reach every church in the association for co-operation. Any association ought to be able to do this through its executive committee, charged definitely to do it by a special committee on co-operation, or in some other simple way, agreed upon by the whole body.

In our present condition, this is the most urgent thing likely to come before the associations. It ought to have a leading place, a good hour, and the most earnest and practical discussion.

For years to come, this is likely to be the most important thing to engage the attention of the association. These meetings give us our best opportunities to do the thing most needed.

If any of the churches were to drop the practice of communing or of baptizing converts, the associations would enquire why.

To drop the practice of missions is equally as grave a departure from the New Testament. All rest on the authority of the King of Zion.

If beginning this year, the associations will take up the matter of co-operation in the work for which the associations stand, we will see marvelous changes for the better, and that right away.

I cannot close this article without saying that in handling this matter in the associations, there should be exhibited the noblest spirit of sincere concern for the laggard churches, and members, coupled with true Christian courage. A harsh, carping spirit of mere fault-finding will do no good, but is likely to do much harm. The duty of giving ought to be set out in close and vital connection with the privilege, the joy and the everlasting benefits of giving. The whole matter should be lifted to the New Testament conception of it. Then it will win gloriously.

Unity, harmony in plans, and co-operation in action are strongly inculcated in the scriptures, and the sowers of discord are given no praise, but severe censure.

The man, who will not harmonize with his brethren through a perverse disposition to have his own way, or to lead a faction, is a candidate for a hard time, and he is certain to get elected. He elects himself. A layman said in our hearing recently, "Talk about what we are doing, why we have just begun." That is so, only half of our people have not begun.

These lines are written to encourage churches to start, work and profit by our example. The writer was with the First Church twelve years; Central, Memphis, a year, Jackson, Tenn., later. Since 1879 he has been with Calvary (now 41st Ave.), here and the Highlands.

L. A. Duncan.

with one spirit," striving together for the faith of the Gospel."

J. B. Gambrell.

Meridian Baptist Sunday School.

The First Baptist Church of Meridian, was organized in 1839, as the "Oakey Valley Baptist Church." It was located about two miles east of the present corporation; but moved in 1854 to what is now called East End. Elder W. P. Carter was its first pastor. In 1849 a split occurred, on the question of the education of the ministry. At one time Elder N. L. Clark was pulpit supply; during the war Elder Solomon Williams—but had no place for meetings.

A committee was appointed, soon after removal, to examine into the matter of a Sunday School. It reported unfavorably. The house of worship was taken for any purposes, and used by the ordination department till the surrender. Meanwhile some brethren from New Orleans made arrangements for another building; securing the academy at Old Marion and moving it to this city. Elder J. R. Graves being on a visit was invited to preach; but the only available house was denied him.

He preached, however, in an oak grove close to where the church edifice is now located.

A subscription was taken up, and as stated, a building brought to Meridian. It was not ready for occupation until May, 1865, when a Sunday School was started with the pupils. Elder W. W. Keppel offered to preach when able; the writer was pressed into the superintendency, and J. C. Rogers and wife volunteered as teachers, making seven all. We had a little supply of testaments; a few song books without music, and no organ. Our full enrollment January, 1866, was thirty-eight a year later 100, with a regular increase thereafter until it numbered 656, according to records.

Now, we have seven white and eight colored Baptist churches, all with Sunday Schools. The First is making a larger addition to its house for the proper accommodation of the school; by far the most complete in our part of the State.

Attendents upon the recent State Convention were able to form some idea of the improvements. It takes a live superintendent, attentive assistants and consecrated teachers to make a successful Sunday School—and some money. Teachers' meetings are almost indispensable, and visitations of the utmost importance.

Love must be the controlling principle; patience is absolutely necessary and enduring perseverance to secure success. Individuality must be studied: know each pupil by name as a rule; strive to reach the heart, and never forget prayer. Soul-winning is accomplished by personal contact; by tender solicitude; by example and by a consistent life. It is by "patient continuance in well doing we inherit the promises."

One very useful means we had in the best days of our prosperity, was a union of our churches and Sunday Schools. These lines are written to encourage churches to start, work and profit by our example. The writer was with the First Church twelve years; Central, Memphis, a year, Jackson, Tenn., later. Since 1879 he has been with Calvary (now 41st Ave.), here and the Highlands.

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They will feel the situation. A healthy atmosphere can be created, and atmosphere is the controlling thing everywhere. It is health and life itself.

Then at an association, with accurate information, gathered at first hand, and with that irresistible and indefinable force, nearness, practical methods can be devised to reach every church in the association for co-operation. Any association ought to be able to do this through its executive committee, charged definitely to do it by a special committee on co-operation, or in some other simple way, agreed upon by the whole body.

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Ice: CAPTION NATIONAL BANK BUILDING, Opposite Postoffice
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY.

T. J. WEALEY, Editor and Manager.

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As we are receiving quite a number of inquiries about a certain ordination in Louisville, Ky., we feel it to be only justice to Dr. Mullins and Sampey to give the matter to our readers in Dr. Mullins' own words:

"Please allow me space in your columns for a brief statement regarding reports and rumors which are becoming current over the State as to a recent ordination in the Fourth Avenue church, and the part taken by Dr. J. R. Sampey and myself in it. There are so many erroneous or false things alleged about it, I scarcely know where to begin. The charges are as follows:

"1. That the brother originally meant to put his letter in another Baptist church, but was influenced by Dr. Sampey and myself to put it in the Fourth Avenue church, so that he could be ordained in spite of his alien immersion views. This is absolutely and wholly false. Neither Dr. Sampey nor I to this day know when he put his letter in the Fourth Avenue church nor why he did so, nor do we know until recently of his views to alien immersion.

"2. That Dr. Sampey and I were members of the examining council. This is incorrect. Neither of us was a member.

"3. That the council recommended to the church not to ordain the brother because he declared for alien immersion in his examination. This is quite incorrect. The council made no recommendation, but expressly left the matter of or-

dination to the church, stating that his examination was satisfactory on all points, excepting that he favored the reception of alien immersions. The council being divided as to the wisdom of ordaining one holding such views, referred the matter to the church for its action.

"4. That the council was unanimous in its decision that the brother ought not to be ordained. This is incorrect. The council was divided on this point and only on this, some being in favor of his ordination. Hence the recommendation as above.

"5. That the whole matter was pre-arranged by Dr. Sampey and myself to get the brother ordained. This is absolutely untrue. I knew nothing of the applicant's alien immersion views, nothing of his desire for ordination, nothing of the calling of the council or the examination, until it was all done and the report ready to submit to the church. I learned all the above facts first at Hot Springs at the Southern Baptist Convention. I did not know when the matter was to come before the church for action until almost the hour of meeting, when the pastor requested me by telephone to be present.

"6. That Dr. Sampey and I made the church ordain the brother against its will. This is absurd. A member of the Fourth Avenue church laughed at the idea of anybody making it do anything when this was mentioned to him. It is a reflection on the intelligence and independence of one of the wisest and best churches I know.

"7. That I, in particular, made a speech which unduly influenced the church in the matter. The fact is, I did not utter a syllable until the matter was virtually decided by laymen who preceded.

If I had not spoken at all, it would have gone the same way. I spoke perhaps one minute and a half, to the effect that while I believed in regular baptism and object to receiving alien immersion on grounds of order and regularity, I agreed with many representative Baptist leaders all over the South that we should not make this matter a test of fellowship or visit penalties on those who hold to alien immersion. Dr. Sampey spoke to the same general effect, and both of us voted for the ordination on this ground. The vote was taken with the express understanding, stated by the pastor, that it did not involve at all the question whether the church would or would not receive alien immersions.

"8. That the vote of the church was nearly as strong against as for the ordination. The fact is that two, or at most three, voted against, all the rest for the ordination. There was a good attendance present.

"9. One other charge added later, apparently to reinforce the above charges, is to the effect that I am trying to bring about organic union of the Baptists and the Campbellites. This charge is absolutely false in every particular. A comparative doctrinal statement is being drawn, but it will expressly declare that it is not intended to be a basis of union. I rejoice in all signs of greater doctrinal agreement between Baptists and all others. But not one iota of Baptist principle would I surrender for Christian union. Chapter fourteen in my 'Ax-

ioms of Religion' give fully my views on Christian union.

"In conclusion, Dr. Sampey and myself, and in general the Seminary, stand exactly where the Seminary professors have always stood as to 'alien immersions.' We favor and teach regular baptism, but we do not and will not make it a test of orthodoxy, or visit penalties on those who hold differently from us. We leave this matter to the local church. We abide by its action, while standing for our own views as individuals. This is exactly the position of Boyce and Broadus and their colleagues of the first faculty.

"The teaching of the Seminary on this subject may be seen from the following extract from Dr. E. C. Dargan's Ecclesiology, which is the text book used in the Seminary in the department where the subject is discussed:

"How far it may be right to go in tolerating irregularities in confessedly peculiar and exceptional cases is always a difficult question to determine. And it is the part of both prudence and charity to be not censorious of those who may see reason to admit exceptions from the regular order where it seems best to us not to admit them. But it is both unwise and dangerous to elevate exceptions into rules, and to harden into accepted practice what is confessedly a departure from regularity and consistency. Upon the whole the weight of argument, and the consistency of the Baptist Church order, taken as a whole seem to me against the propensity of accepting any of these so-called 'alien immersions.' But where churches insist upon receiving them, they have an undoubted right to decide the doubtful question for themselves."

"The following extract from a letter of Dr. J. P. Boyce to Dr. J. R. Graves, in connection with the alien immersion controversy in the case of Prof. William Williams, indicates the attitude of liberty on this matter which has characterized the Seminary from the beginning:

"You allude to 'facts stated' and 'guarantees given.' I only wish that brethren should understand that we placed the Seminary upon no other position than it has always occupied.

"As to the question of alien immersions, we were very particular in stating that upon such disputed points as that the Seminary could and ought to take no such position.... But I could not pledge them not to teach any principle favoring 'alien immersion' or what some call 'pulpit communion,' because as I contended in my speech these are questions upon which the denomination is divided and upon which we cannot enforce particular views upon any one. Besides, I do not know what may be the opinions of professors who may hereafter be elected. As I certainly did not mean to pledge that Dr. Williams should not express his views if he should choose."

"In the Seminary we shall continue our policy of patient and earnest work, of faithful and loving efforts to co-operate with Kentucky Baptists, and to further in all possible ways our Baptist cause and work in the State. We ask brethren to obtain facts from us instead of publishing or believing rumors about us, and we firmly believe that Kentucky Baptists will make a strategic mistake of serious import if they strive to force a wedge between the Seminary and our State denomina-

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national interests, instead of using us as a friend and ally and fellow-worker in the common cause.

"E. Y. Mullins."

Louisville, Ky.

Destruction of an Ideal.

"If fate forbears us, fancy strikes the blow;
We make misfortune, suicides in woe."

Every individual and every nation has or ought to have an ideal. The height of ascent to which the individual or nation may attain depends upon the ideal cherished.

Just as the child at play consumes this time in endless imitations, and in striving to realize its little ideal, so does the grown up child or the group of children continually play at the endless imitation of the ideal which their intellectual visions have framed and set before them.

Whether he will or no, every individual irresistibly keeps before him some ideal of life and the cardinal virtues thereof. The value of these ideals and cardinal virtues may be high or low according to understanding, training, and the length of time exercised in thought and conduct.

There may be a very "wide interval between practical and ideal excellence." This state of life is noticed in people, who, by nature or otherwise, are willing to sacrifice all the better qualities of their being to "the lust of lucre," or to satiate all the cries of the "carnal stings." This is destruction of an ideal. Can such a one be trusted in the ordinary affairs of life? Or can he be treated but as one whose honesty consists only in his incapacity of being otherwise?

Again, there may be a "mental conception of what is most desirable," but through cowardice or laziness, the necessary effort to attain to such conception is never put forth. In such case, the soul, capable and strong, becomes dwarfed and passes off the stage of life, without having done anybody either harm or good. Such failure is guilty of destruction of an ideal.

The mental conception of true business principles may be ever so clear in an individual's mind, but a desire of power guaranteed through the channels of wealth may so beguile his vision that his ideal will disappear and, Standard-Oil-like, crush the millions in order to endow the individual. It is not extravagant to say that such a man is held strictly accountable for the destruction of his ideal and that what he gains in coin he loses in character, for the more lofty the ideal submitted to his power, the more answerable is he for mismanagement.

Environment has much to do with one's standards. Two sisters occupied adjoining rooms. In the one was the picture of Joan of Arc, and in the other that of Charlotte Corday. These pictures were so hung in their rooms that they were the first objects seen by the girls, respectively, on awaking in the morning. The sister who occupied the room containing the picture of Joan of Arc, became a philanthropist, while the other became a murderer. Though this is an extreme case, it cannot be denied that there is much truth in it.

Sometimes people who have been reared in good surroundings, on going to a community with lower standards, soon lapse into the ways of those among whom they have cast their destiny, on the plea that it

is best to conform to the customs of the Romans, when in Rome. Others, again, yield to the influences of their environment without perceiving it, for custom is so surreptitious and sly that little by little slips "in the foot of its authority," and with time, becomes well established and irresistible, against which its victims have no courage nor power. Whether wantonly or ignorantly, the result is the same and the victims are guilty of the destruction of an ideal.

To strive toward an ideal is no idle fancy, but it is simply a concentrating and working into practical formation the intellectual vision. The architect has in his mind an ideal structure. He translates this ideal into the real, and a beautiful building is the result. If for any reason, he fails to put his very best life into his work, in that proportion he debauches his powers and, sooner or later, must pay the penalty of losing the attractive beauty of a lofty ideal, for success grows out of the right use of power and ability possessed. But knowledge is necessary to this right use. Hence we conclude that, after all, education—intellectual to guide and spiritual to compel—lies at the bottom of an ideal success. With this view of life, there is a solution for every problem, and at once, creates a demand for competent men and women to supervise our youth in the formative period of their lives.

Three Scholarships.

The Baptist Record owns three scholarships in Business Colleges. One in Harris Business University, Jackson, one in the Queen City Business College, Meridian, and one in Hattiesburg Business College. Any one contemplating entering a business college at any one of these places would do well to write The Baptist Record, Jackson, Miss., for prices and terms.

Pastor Price is conducting a meeting in his own church this week, being assisted by the various pastors of the city. The congregations are large and the interest good.

Rev. M. R. Cooper of Kennett, Mo., while on a visit to relatives in Mississippi, honored The Record office with a pleasant call. He seems successful and happy in his work in his adopted State. We are never surprised but always gratified upon learning that Mississippi men are doing well. Brother Cooper had just spent some weeks in Virginia resting.

Will not every pastor and Sunday School Superintendent heed the request by Brother J. E. Byrd in this issue? It is of very great importance for you to do so. The interests of our Sunday School work demand it. Brother Byrd is doing a fine work along Sunday School lines, in many ways.

The First Baptist Church, Jackson, has just completed a pastorum costing \$6,000. Pastor and family have gone into the new home this week. It stands on the old lot, and is a beautiful two-story building. The property is worth \$10,000, and there is not a more desirable residence lot in the city. It is within a hundred feet of the streetcar line. Pastor Riley of the Griffith Memorial Church, has also gone into a new house, but it is not the property of the church.

"Dollars and Sense."

This is the unique and striking title of a little book which will be mailed you for 25 cents. The general scope of the book is sense to make dollars honestly and spend them wisely. Very seldom in one's career does he meet up with a more sensible and helpful book. The author disclaims for the book any theory or sentiment, declaring that every thought in it is born out of his experience and observation. The author is a successful business man. This book cannot fail to greatly benefit and amply repay any careful reader.

In his attempt to "contend earnestly for the faith which was once for all delivered unto the saints," Brother H. Haywood reports gracious meetings, both in the churches he tries to serve and in those he has labored this summer. He says: "God sends hearers for the gospel message, gives grace, and seems to water the seed sown and give increase; although some who cannot endure sound doctrine fearfully misquote him—and some take offense at the truth, which he endeavors to speak in love."

Pastor J. D. Anderson of Mobile, Ala., has just closed a great revival with his Bayou La Batre Church, Rev. E. E. George did the preaching. Eighteen were received for baptism and two restored. Others are expected to join.

Dr. Montague, President of Harvard College, Rev. C. L. Yates of New Decatur, and Rev. S. A. Cowan of Montgomery, were in the place summering and recuperating, and did good service in the meetings.

In the passing of Ira D. Sankey from this life one of the greatest musical lights went out to this world, but we are not to suppose that that tongue, so sweet here, will sing no more. He will be remembered as D. L. Moody's associate in evangelistic work on two continents. And as he wrote and used to sing so sweetly, let him be "only remembered for what he has done." One by one the great of the earth are passing away.

The Law of Financial Success, written by Edward E. Beals, now Secretary of the Fiduciary Company, Chicago, and published by the Fiduciary Press, Chicago, is richly worth the little cost and the little time requisite for its careful reading. It contains 16 chapters on the following very striking subjects: Money, Mental Attitude, Fear and Worry, Faith, Latent Powers, Ambition, Desire, Will Power, Auto-Suggestions, Harmony, Creation, Concentration, Persistence, Habit, Claiming Your Own, Making Money. An unusually large amount of valuable matter on these subjects has been packed into these 104 pages. Price, paper, 10 cents.

"Come and See."

Rev. W. James Robinson, Ph.D.

The first chapter of John's Gospel gives an account of the beginning of Jesus' ministry and the public acknowledgment of his mission in the world. The evangelist twice records the Baptists' exclamation, "Behold the Lamb of God." This was a day of great rejoicing for devout souls as they beheld the Messiah for the first time. The usual number of curious persons were there also, looking into everything, and at everybody that was in any way out of the ordinary. Curiosity is the stepping stone to wisdom when properly used, but when it is mere meddlesomeness, it is most reprehensible.

This day of beginnings was very strenuous for Jesus. He was rapidly becoming the center of attraction. Two of John's disciples heard him say as Jesus was passing by, "Behold the Lamb of God!" Immediately they followed Jesus, but we are not told just what their motive was. From their evident timidity, it was not entirely clear in their own minds why they were following him. But the manner of the Master soon put them at ease, for Jesus was a gentleman.

His courteous answer to their inquiry was all they could desire. It revealed his mission in the world and allayed all their fears.

"Come and see," has ever since been a rallying cry for all burdened souls. The first persons who sought him heard these cheering words and all who have sought him have been welcomed graciously. The mission of Jesus in the world was opened by "Come and see," and ended by "Come and see." He began by making the way easy for sinners, don'ters and timid persons by inviting all alike to fully investigate his claims. His tried and true disciples were never properly invited to feast with him. He invited investigation as a means of beginning the real spiritual life, and spread a meal to confirm them in it. The first invitation was for strangers while the second was for the hospitable refreshment of friends.

These two invitations coming as they do at the beginning and end of Jesus' career reveal the fact that he has nothing to conceal. He did not teach a line in a corner, but always in the open. We need to be very careful lest our lives cloud the ministry of Jesus by causing men to think lightly of him because we seem to do so.

"Come and see" is the greatest possible encouragement to sinners. It is the Master's challenge to all skeptics. I once saw a machine that the owner claimed was operated by perpetual motion, but he forbade investigation, which convinced all thoughtful men that it was a fake. Valuable truths are not altered by being known, but are rather made more powerful. Just so the better Jesus is known, the more he is appreciated.

Come and see him by observation. He is the most powerful factor in the affairs of the world today. His teachings furnish the fundamental laws of all civilized nations: they are the material out of which our whole social fabric is being woven. No other individual nor group of individuals wields so much power over the thinking of the world as Jesus Christ does. No man who claims to be intelligent, or aspires to be, can afford to neglect such a character. It would be as sensible for a man to aspire

to be a locomotive engineer and ignore steam.

Compare his influence over men with other great religious leaders and study his duties. Do not take for your specimens the deficient disciples, but learn Christ's ideals and select the men who most perfectly embody them. The value of a factory's output is not estimated by the defective articles—some are expected—but by the first-class ones. Nothing is more natural than for men who are corrupt at heart to dress themselves in the toggery of the true Christian to carry out hypocritical ideas.

"Come and see" him by a close study of the Bible. Prophets hundreds of years before his advent told of his coming, his character and his work. No one told all, but each one told something; put together all the facts given in prophecy and you will have a picture of the Messiah as he should be. Then read in the gospels the accounts of his career and see how nearly they fulfill the prophets. You will find by this method that Jesus of prophecy was realized in the Jesus of the gospels.

Put your own soul and its needs under the test of his teaching and work, and see how much he can do for you. Here is the real test after all. No candid soul can deny needing Jesus as its friend and counsellor.

"Come and see" by hearing the gospel preached. Prepare yourself for this.

Your body deserves to be rested, refreshed, well fed and made comfortable for this exercise. Prepare your mind by having it pure as possible from all secular matters and open to the gospel. If you come to the church with business problems filling your mind, you may expect to enter the house with them and you may trust the devil to keep them under your consideration.

Give the speaker prayerful attention. Bad listening will make the best sermon deficient in results; for without listening ears the heart cannot be reached. Good listeners are as necessary to a good service as a good speaker. One indifferent auditor often weakens the effect of the entire sermon. Look the speaker square in the face as much as possible, praying all the time that God may use him to feed your soul and make you to cheerfully appropriate what will be helpful to you. Desire sincerely the essence of the truth you need.

"Come and see" by believing in him and his doctrines. Believe because you know it is so that you are a sinner without hope. Then fly to him for refuge for your soul, believing him to be your only hope. He will receive all who come to him truly seeking salvation. You must accept him unconditionally, surrendering all for his glory and consecrating yourself unreservedly to him.

As we purpose making September a State Mission month we don't care to have anything interfere with our plans for this cause.

Our College Boys.

Trotter, Stapleton, Cockerham, McGruder and McGhee of Mississippi College; Hightower, Taylor and Jones of the State University and King of Jefferson College, have been in Leland for a month as members of the Leland Baseball team. While the boys won most all the times, they did more conducted themselves in such a noble, dignified manner as to gain the high esteem and admiration of our citizenship. On their part there was no loafing around saloons nor visiting of low dives, but upon the other hand they attended Sunday School, preaching service and the prayer meeting. These manly fellows made a fine impression upon our town for righteousness, true morality and Christian education. I trust the boys will ever keep the standard high. I was greatly pleased with a remark made by a student of Mis-

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Letter from Leland.

As the summer draws to a close and our people, many of them, are returning from their annual outings, we feel that we shall be able to inaugurate an active fall and winter campaign in the interest of our denominational enterprises.

The services during the summer have been well attended. Fine congregations have greeted the pastor morning and evening. The Sunday School has held up delightfully and excellent work has been done. The prayer meetings have simply been glorious. We have varied them very much by having recitations, readings, papers on practical subjects and charming music. Our young men and women have joyfully entered into these services and both old and young have received a decided spiritual uplift.

On last Sunday the following were announced as representatives of our Baptist publications:

Mrs. B. O. McGee will begin on the 1st of September a thorough canvass of the church and congregation in the interest of the Baptist Record and Orphanage Gem. Brethren Bailey and Carter, take notice, and forward Sister McGee sample copies of Record and Gem.

Miss Nita Johnson will begin at the same time a similar work in the interest of the Foreign Mission Journal.

Miss Mary Lanier will represent the Home Field.

These ladies have expressed to the pastor a willingness to do this work, and you may be sure that through the month of September there will be something doing along the line.

The church here has ordered the election of three deacons.

We are praying the Lord to direct us in this matter that brethren may be selected who will prove an honor to their church and purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

We shall be glad to welcome brethren who are representing the Tri-State Sanitarium and the Laymen's Movement. Come to see us, brethren, on Sunday, the 11th day of October, which will be the Sunday previous to the meeting of the Deer Creek Association at Shaw, just north of Leland a few miles.

As we purpose making September a State Mission month we don't care to have anything interfere with our plans for this cause.

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sissippi College concerning its President. He said that all people who wanted to do right would love Dr. Lowrey.

The planters of this rich country are now very much exercised over the frequent rains, but as a rule, they make as much cotton as can be gathered by the last of March.

In good hope through grace,
A. J. Miller.

The Prayer-Life of Jesus.

The life of Jesus had many marked characteristics, but nothing is more marked than his prayerfulness. He was undoubtedly a man of prayer. His praying is mentioned by each of the four evangelists, and we find that the words "prayer" and "pray" are used at least twenty-five times in connection with Him.

In studying the prayer-life of our dear Lord we find that he always prayed before every important crisis in His life. Luke tells us that He prayed when He was baptized—thus preparing Himself for His public ministry through prayer. Mark tells us (1:35,38) that he arose great while before day and went into a solitary place and prayed, thus preparing Himself for an evangelistic tour. Luke tells us (6:12,13) that before choosing His twelve apostles He spent a whole night in prayer. Before announcing to the twelve disciples His approaching death He spent a season in prayer. We see from this that Jesus prepared for the important events of life by special seasons of prayer. Brethren, it is much easier for you and me to pray before some event in our life than it is to pray after something of importance has been achieved.

After awhile I felt that God would hear and answer me—I remembered Mark 1:35 how Jesus had gone out alone a long time before day and prayed, and some how I felt strengthened. Next day about 10 o'clock this lady told me over the phone that she had talked to her husband just as I had advised her and that he was unrelenting and unrepentant—but that morning while she was thanking God at the breakfast table for their morning's meal—she mentioned her sorrow and sadness—the husband broke down, left his seat and came to her and threw his arms around her neck and fell on his knees by her side and said, "Darling—if you will only forgive me for the wicked way that I have treated you in the past, I'll promise that I'll never, never treat you so again."

"Oh!" she said. "Brother Walker, I think it must have been in answer to prayer Read Luke 5:15,16—how that when Jesus was usually busy, withdrew into a solitary place to pray. I know that the cares of life are weighty—letters to write—phone to answer—callers to receive—sermons to prepare—sick to visit—etc., etc., but we need strength for all this turmoil and worry—we can get it from no source on earth than that will satisfy as that gotten during a "Sweet hour of prayer."

I spent a few days in the home of Brother Bammer in the spring and I noticed every morning at 10 o'clock he would take his Bible under his arm and leave the library singing "When I can read my titles clear," and would not come back until 12—at first I did not know what he was doing, but I learned that he went into another room and spent at least two hours communing with God and then would weep because he did not pray more. Oh, how my poor, indifferent and cold heart bled as I thought of my lack along this line—I said, "Oh, God, teach me to pray—not how to pray, but teach me to love prayer and teach me the habit of prayer."

We learn too that Jesus prayed for His friends—well this is easy to do—we all love to pray for those we love and for those who love us—but He further—on the cross bear Him praying again—"Father, forgive them"—Oh, how hard it is sometimes to pray for your enemies—but Jesus set the blessed example and we ought to follow Him. I have had sad experiences since my surrender to God that never came my

way before—people who have been fast friends before have set themselves against me and have even endeavored to rob my little ones of the meat and bread they need to sustain life—but in it all thank God I pray for them and have been strengthened many times during a season of deep and earnest prayer for them.

A few days ago a lady came to me with her heart all broken to pieces and asked me to join her in a prayer for her husband—he is a member of the church, but that's all. After listening to one of the saddest stories of my life—almost a tragedy—I promised to pray for him and also to see him and try to give him Jesus because that is the best way to solve all the troubles in the home. That night I could not sleep because of what I had heard—and between the hours of three and four in the morning, I left my bed and went into the library and took my Bible and buried my face in it—and got down on my knees before God and laid myself down at my Master's feet to be used for His glory in bringing about peace in this beautiful though miserable home.

Doubtless those children were old enough to be responsible for their wicked conduct. It is probable that they were the children of the idolatrous worshippers of Jeroboam's calf at Bethel, and had been taught of their parents to hate the prophets of God and to taunt and jeer them because they were Jehovah's prophets and represented him. It was in this that lay their greatest sin and which called forth the curse of the prophet and the swift visitation of God's wrath upon them. Let us learn some lessons from this sad narrative. We learn:

1. That God is angry with those who mistreat his people because they are his people and represent him and his cause in the world. And whatever is done to God's people because they are his people, and stand for righteousness is done to him, and a reckoning day will come.

2. That those children of Bethel doubtless reflected the feelings and sentiments of their parents towards God's prophet and were influenced thereby to treat Elisha as they did. Children reflect the sentiments of their parents towards others, whether those feelings be kind or unkind. This is observable in the conduct of children towards ministers of the gospel, ministers sometimes learn through the conduct of children what their parents think of them. A minister's influence upon the attitude of their parents towards him. If parents speak unkindly or criticize their minister in presence of their children they block the way of his helpfulness of them. He cannot lead those children to Christ, and if they die in their sins, how great the responsibility of those parents. The influence of the parents of those children of Bethel turned them against the prophet of God and resulted in the violent death of forty-two of them. Dear parents, do not speak unkindly nor criticize your minister in presence of your children, even though you may think you have cause to do so. Eternal consequences may hinge upon it.

Dr. Dixon says—Prayer is the key to success in soul-winning, the secret of victory over sin. If you would grow in grace pray. If you would bear heavy burdens without feeling their weight, pray. If you would be guided by the wisdom of God, pray. If you would overcome evil tendencies in your own nature, pray. If you would not fret and worry, pray. If you want a revival and keep the revival all the time, pray. If you need money for the work of the Lord, pray. If you need anything for yourself and family, pray. If you are sick, pray. If you are happy and contented, pray. If you are discouraged and downhearted, pray. If you feel like praying, pray. If you don't feel like praying, pray. Pray without ceasing.

Let us look together right now, brethren—turning our hearts and faces toward God and pray with one accord. "Lord, teach us to pray." A. A. Walker.
Bogue Chitto, Miss.

Wicked Children of Bethel.

"Go Up, Thou Bald Head; Go Up, Thou Bald Head."

After the translation of Elijah and when Elisha who succeeded him in the prophetic office was on his way from Jericho to Bethel, we read, "And as he was going up by the way there came forth little children out of the city and mocked him and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back and looked upon them and cursed them in the name of the Lord. And there came forth two bears out of the wood and tore forty and two children of them." 2nd Kings 2:23.

Doubtless those children were old enough to be responsible for their wicked conduct. It is probable that they were the children of the idolatrous worshippers of Jeroboam's calf at Bethel, and had been taught of their parents to hate the prophets of God and to taunt and jeer them because they were Jehovah's prophets and represented him. It was in this that lay their greatest sin and which called forth the curse of the prophet and the swift visitation of God's wrath upon them. Let us learn some lessons from this sad narrative. We learn:

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3. Those children of Bethel were guilty of the sins of irreverence and reproachful mockery of the prophet on account of his bald head. They cried derisively, "Go up, thou bald head." This was displeasing to God and it is a pity that such irreverent mockery did not pass away forever with those wicked children, but alas, it did not. It is wrong in the sight of God to speak reproachfully or sneeringly or in the way of sport at fun making of any fellow who has natural, physical or mental deformity. To do so is to reflect upon God, their Creator, who made them so. It must be obnoxious to our Creator when the natural infirmities of his creatures are spoken of reproachfully. And how cruel it

is to add affliction to the afflicted, and thus grieve them to the heart.

The proud Caucasian race is often guilty of the sin of reproach of the yellow and black races for their natural physical appearance, and in a sneering spirit taunt them with such expressions as "Almond-eyed," "kinkyheads," "flat nose," "big lips," etc., etc. What must their and our Creator think of such a refection upon him who made them so. O vain man, who made thee to differ from others, and what hast thou that thou didst not receive from the creative hand of a merciful good God? Be humble, therefore, and grateful to him for having created thee in the physical and mental likeness in which thou dost gladly appear before man. And remember, O remember, that "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

O. D. Bowen.

Handsboro, Miss.

To the Baptist Record:

Have just closed a meeting with Line Creek Church, 5 miles southwest of Oskyka, Brother Corkrum is pastor. We had large crowds and good interest until the close on Thursday. 4 united for baptism.

F. N. Butler.

The protracted meeting at Little Bahala, Lincoln county, closed yesterday. 12 were baptized.

The preaching was done by J. E. Thigpen and the pastor.

To God be the glory.

J. R. Sumner.

Superintendent Estley of the Rock Island and Railroad has just issued the following order: "It is noticeable that many of our employees are addicted to the habit of smoking cigarettes. This is to notify all such that, if they are caught smoking cigarettes, they will be dismissed from the service." It is astonishing that Christian men will encourage both by speech and example, a habit, which not only injures boys and young men intellectually, morally and spiritually, but financially also, leaving the victims an all-round wreck. Christian fathers arise in your remaining manhood and help the boys! What say you?

There is such a large number of requests made of us to give all sorts of information that we are forced to say that in the future none of these requests will be attended to, unless the person interested enclose two 2-cent stamps. We are willing to furnish the stationery and clerical work, but do not feel that we should be expected to furnish the postage besides, just for the privilege of doing the favor. We ask two 2-cent stamps, because experience has taught us that on an average it will require about two letters to round up the matter.

The Congregationalist is authority for the statement that "The Governor-General of Manila and some of his American associates have had a carnival with a cock fight, which was expected to bring a big sum of money, because Filipinos love gambling. A great public meeting was attended by 2,500 Filipinos who made a protest against the scheme." This is puerile, immoral, even shameful, conduct in anyone claiming to be a gentleman, even among his equals, but for a high official representing one of

the greatest governments on the earth, to descend from the dignity of his high position and engage in gambling schemes of a very low order, to extort money from a semi-barbarous, ignorant, superstitious, vanquished people, for his own pocket is reprehensible in a high degree, and is really a just ground for his impeachment and removal. Whereas our government should elevate this pitiable people, shall we continue in an official way to degrade them?

A Great Revival at Thompson.

Rev. G. W. Riley of Jackson, and his singer, Mr. Oswalt, held a tabernacle meeting at Georgetown, which resulted in the organization of a new church with Rev. J. C. Farrar as pastor. This promises to be a strong church in the near future.

Pastor J. P. May has just closed a meeting at Thompson. Revs. J. H. Lane and G. W. Riley doing the preaching and Mr. Justin Oswalt leading the singing.

At the last service Brother Allen Moore and his son, Tucker Moore, were ordained as deacons. This is a young organization, and they have a new church house which the pastor built with his own hands.

Rev. G. W. Riley is at Johnston this week in a great union meeting of three Baptist Churches. He and his singer, Mr. Oswalt, will be at Benton next week, with pastor B. E. Conant.

"Taft's Sermon."

"I have known a good many people who are opposed to foreign missions. I have known a good many regular attendants at church, consistent members, that religiously, if you choose to use that term, refused to contribute to foreign missions. I confess that there was a time when I was enjoying a snug provincialism that I hope has left me now when I rather sympathized with that view. Until I went to the Orient, until there was thrust upon me the responsibilities with reference to the extension of civilization in those far distant lands, I did not realize the immense importance of foreign missions. The truth is we have got to wake up in this country. We are not all there is in the world. There are lots besides us, and there are lots of people besides that are entitled to our effort and our money, our sacrifice to help them on in the world. No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of man before God, it is the equality of man before the law, which is, as I understand it, the most God-like manifestation that man has been able to make.

"I speak not of foreign missions from a purely religious standpoint. That has been and will be done. I speak of them from the standpoint of political government advancement, the advancement of modern civilization and I think I have had some opportunity to know how dependent we are on the spread of Christianity for any hope we may have of uplifting the people whom Providence has thrust upon us for our guidance.

"It is said that there is nothing in the constitution of the United States that authorizes national altruism of that sort.

Well, of course there is not; but there is nothing in the constitution that forbids it. What there is in the constitution of the United States is a breathing spirit that we are a nation with all the responsibilities that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation the constitution authorizes it, because it is part of national well-being."—Picayune.

A Meeting at Thompson.

On August 20th the good people of Thompson assembled together at the new church for the first time. The services were conducted by Rev. J. H. Lane of McComb, and Rev. George W. Riley of Jackson. They were also accompanied by Mr. Oswalt, a singer, whose soul-thrilling voice led the congregation in one grand strain of praise to our great Jehovah. Although the weather was somewhat dreary the crowds were, large, and God's spirit was moving in the hearts of the people, through his deliberate and sweet manner of expression left engraved on the hearts of Christians and sinners. Lasting truths and impressions that will help to bring our people together for the one great aim of life, namely: The "glorification of God's kingdom here on earth."

Rev. George Riley, although somewhat afflicted, and we sympathize with him greatly, through his eloquence and great power of speech—we feel that our church is better and stronger, our bodies better prepared to fight the battles of life. Our church is newly organized with nine members, receiving seven during the meeting and many confessions. We, under the leadership of our faithful pastor, Rev. J. P. May, feel that we need the prayers and hearty co-operation of our sister churches.

A Member.

Newton.

I am now on the field of my new home. Have been here twelve days. We were received with open hearts and hands. Have had a week's meeting, the pastor doing all the preaching. Had an overflow crowd every night; had 13 additions to the church.

Newton is one of the best towns of the State, has about 3,500 people and a delightful place to live.

The new Clark Memorial College is nearing completion. Has three buildings, a chapel, two dormitories, one for girls and one for boys. Will accommodate about two hundred students. Newton gave \$35,000 and 40 acres of land to get the college located here. The president has raised about \$30,000 more and has a promise of \$20,000 outside of the State. It is hoped to have \$100,000 by the close of the year. The school will open September 20th. Will be co-educational. Write Rev. S. B. Culpepper for catalogues. There is room for some good Baptist families here now, who want to keep boarders and have good school advantages. Property is very reasonable here.

I hope to do the work of my life here. We will build us a large church house and do our best for the Lord. Pray for us.

Fraternally,

J. P. Culpepper.

Newton, Miss., Aug. 31, 1908.

Evangelist Sid Williams recently closed a meeting at Rotan, Texas, in which there were 64 additions. J. M. Rankin is the pastor.

Rev. Z. J. Anderson has resigned the care of the church at Lufkin, Texas, and will enter the Seminary at Waco in the fall.

Dr. A. U. Boone of Memphis, is spending his vacation at Winona Lake Chautauqua, and says, "It is understood that Dr. E. Y. Mullins is the best and most satisfactory speaker on the program."

The Baptist World announces that Dr. W. D. Powell, representing the State Board of Kentucky, has combined with the Prestonsburg church in employing Evangelist W. H. Sledge of the Home Board, as pastor. He will also do evangelistic work in the Big Sandy Valley, Ky.

The Pendleton Street Church, Greenville, S. C., has secured Rev. Henry Miller of Tipton, Ga., as pastor. He will begin work October 1st.

Pastor E. E. Maddry recently closed a great meeting in his church, Greensboro, N. C. There were 86 additions.

Mrs. Harry Hatcher, Atlanta, Ga., who was a very active leader in woman's work in the South, died last week of heart failure. Her honored husband was well-known among the workers in Mississippi as the representative of the American Baptist Publication Society.

Rev. J. R. Blythe, one of the Seminary students, recently closed a meeting at Burks Branch Church, near Shelbyville, Ky., with 31 additions.

Rev. T. H. Boggess, Independence, Mo., has accepted the care of the First Church, Carthage, Ill. He enters the field at once.

Evangelist McPhail recently closed a meeting with Shiloh Church, Montgomery county. There were 14 additions by baptism.

Pastor T. H. Wilson closed his meeting last week at New Liberty, Montgomery county, with 22 additions.

Pastor C. B. Miller, Second Church, Chattanooga, Tenn., recently organized a church at Chickamauga with 27. On the day of the organization 16 were baptized into the fellowship of the church.

The church at Sweetwater, Tenn., has called Rev. E. A. Cox of Ashland City, Tenn., and he will take charge September 1st.

At Phoenix City, Ala., Pastor Lamar Jones did all the preaching in a meeting. There were 65 additions—55 by baptism.

The Crescent Hill Church, Louisville, Ky., called to the pastorate Rev. J. F. Griffith of Spencer, Ind. He has signed his acceptance.

Evangelist L. D. Summers has resigned the pastorate at Greenfield, Tenn., and will devote himself exclusively to evangelistic work. He will locate where railroad facilities are better.

A Fine Home Mission Document.

The minutes of the last State Convention make about the best missionary literature, of the kind, I have seen. The last 16 pages give the contributions of all the churches, to Home, State and Foreign Missions, by associations, in parallel columns. It will do you good to read them and compare the figures of your church with those of the other churches.

These figures show great improvement over those given last year. There are still hundreds of our churches—yes, HUNDREDS OF THEM, and some of our largest and best, or supposed to be the best—that never heard of the great work that our Home Board is called to do. About one-fifth of the churches sent their money to Atlanta direct—the list lies before me, having been sent me—when these are added to the number given in our minutes, we have still the appalling, heart-rending fact to face that not half our churches know anything about the Home Mission Board; for surely if they knew of it they would certainly give something to it. I haven't had time to figure out the exact number yet—will do that and put it where he who reads may read.

These minutes are now in the hands of the clerks of the associations; and the delegates from the churches can get them when they go to the association. Get them, read these figures to the association, and read them to your churches when you get home—read them until we wake up and do something worthy of the greatest missionary agency beneath the stars.

W. P. Price,
Vice-President.

Brother Pastors.

At the Convention at Meridian some brethren interested in our mission work and its improvement had a meeting, and agreed to try to have a mission rally in every church in every association in the State before next May. Of course this cannot be done unless all the pastors say so, and see that it is done. Can't we do it? Will we do it? There is a great and crying need for it if the world is to be evangelized. The churches must be brought into action and every member put on the firing line. And this suggestion has been made to help to do this. Brother pastors, will we prove ourselves worthy of our position? Let us make full proof of our ministry. Get some visiting brother or brethren, preachers or laymen or both together and have a rally to last at least a day or two and let us enlist all of God's people in this business of our lines.

The associations are on us, let us talk it and arrange for the work then. Pastors, deacons, vice-presidents and those interested in the Laymen's Movement, let us take it up and make a better showing than twenty-six cents a member as it is now for Foreign Missions.

P. I. Lipsey.

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P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian, President of Central Committee.

Mrs. W. R. Woods, Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice-President; Mrs. G. W. Riley, Jackson, Recording Secretary.

If there be some weaker one, Give me strength to help him on; If a blinder soul there be, Let me guide him nearer Thee.

—J. G. Whittier.

Our Topic for September State Missions.

We are ready, doubtless, to acknowledge our obligation to help advance Christ's kingdom within the bounds of our own State, though it be feared there is not always the perfect fulfillment of duty in this respect.

It is difficult always to realize while we enjoy great religious privileges, that there are some, not far off from us, who sadly lack these. We say, "perhaps, 'Why not build a community in this State, organize a church, a Sunday School, a Woman's Missionary Society, a prayer meeting, without outside aid?'" This might be done if all realized their duty, and were ready to do it—but right here is the difficulty and the lack. We then that are strong must bear the infirmities of the weak.

And though the singing is filled with enthusiasm, and all join in it heartily, if there is not the right spirit it profiteth nothing.

In other words, a prayer meeting committee might work for months, and might succeed in developing a kind of service which was externally wellnigh perfect, but if it did not build up likewise a spirit of devotion to Christ in the heart of each member its efforts would be ineffectual.

For this reason the following suggestion is of more importance in the mind of the writer than any thus far given. Any committee could better afford to forget everything else in its work than this final thought.

Be sure, through you, meetings to develop the desire to serve the Master in the life of each of your members. Yet those whom you ask to take part, do so with that thought as the basis of their action.

Nine out of ten received aid for half time service.

Eighty for one-fourth time.

Fifteen churches once helped by the Board, were having service every Sunday at their own charges.

Fifteen once helped were paying a preacher for half time.

Three hundred churches once allowed by the Board a preacher for one-fourth his time, were then paying his salary themselves.

The estimate for 1908 is, in part, as follows:

Thirty-three churches once receiving help, are now self-sustaining for all the time.

Thirty-two churches to which the Board once gave assistance, are now paying their preacher for half his time.

Three hundred and sixty churches once helped, are now employing a preacher for one-fourth his time.

Can we estimate in dollars and cents the help thus given to many struggling bands of God's children? And shall we not, as missionary societies, gladly contribute our part to aid the Board in their work?

ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO.

For the Young Woman's Auxiliary.**The Right Spirit in Our Meeting.**

Though our leaders speak with the tongues of men and angels and have not the right spirit

back of what they say, they are become as sounding brass, or a tinkling cymbal. And though our members have the gift of prophecy, and understand all

mysteries and all knowledge and though they allow no pause in any weekly meeting and yet do not have the right spirit they are as nothing.

And though the singing is filled with enthusiasm, and all join in it heartily, if there is not the right spirit it profiteth nothing.

In other words, a prayer meeting committee might work for

months, and might succeed in developing a kind of service which was externally wellnigh perfect, but if it did not build up likewise a spirit of devotion to Christ in the heart of each member its efforts would be ineffectual.

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Nine out of ten received aid for half time service.

Eighty for one-fourth time.

Even though it may cost some

busy members a good deal of inconvenience to be regular in their attendance, and also in the work they are asked to perform, nevertheless emphasize the fact that Jesus calls us to sacrifice and for his sake we must be true.

Let the underlying motive for everything that is done be that of serving Christ.

After a revival which has stirred larger numbers in the community, young people want to find expression in action for the impulse they have received. Let the familiar motto: "For Christ and the Church," be the representative of their purpose.

The church, the great institution which now is advancing his cause on earth as nothing else, needs our every activity.

Let the spirit lying back of all that we do be that of devotion to the Saviour and in proportion as the same spirit is maintained and developed in the meetings today, will they be truly successful or fall short of their full mission.

Let every devotional committee keep the development of such a spirit in its society as its chief aim. Let the chairman strive for that as for nothing else. Let them pray, too, without ceasing, and God will grant to their work a blessing of unexpected value.

that their friends and parents are forced to keep in the background. If one takes pains to always have the table neat and clean, it teaches the children to be more particular at the table. A liberal use of small cloths not only adds to the appearance of the table, but saves the table-cloth from such frequent washings.

The napkins, tray cloths and doilies can be kept soft and white by putting them to soak over night in warm pearline salts and when washed in this way they require very little rubbing, which is a genuine saving to the fabric. Children have rights, and one of their rights is to be corrected in private. The wise mother never wounds her child by public reproof nor embarrasses the rest of the family and sympathetic guests by nagging and fault-finding in their presence.

A. M. H.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

A. M. H.

Thursday, September 3, 1908.

Deaths.

Miss Sudie Sanders.

Our church lost a faithful member in the recent death of Miss Sudie Sanders, the daughter of Brother and Sister J. L. Sanders.

The memory of her beautiful Christian life will remain with us to cheer us on our way.

May God comfort and bless the loved ones.

Luther Holeomb,
Pastor.
Durant, Aug. 1, 1908.

Trim.

Sister Mary Trim died June 27, 1908, at her home in Copiah county. She was born March 3, 1831. She was buried in the family cemetery near the home.

She was first married to Mr. D. A. Russell at the age of 18, in the same year she joined the Baptist Church, of which she lived a member until death.

Of the eight children, which was the result of her first marriage, only two daughters remain; these were at her bedside continuously during her long illness, anxious for her recovery.

As a companion she was kind to her aged husband, loving to her children and kind to her neighbors.

"Life's race well run,
Life's work well done,
Life's crown well won."

J. E. Purser.

James Helms Wallace.

Brother Wallace was born 1881. He was graduated from Mississippi College, with first honor, 1904, and represented the college that year in the oratorical contest.

He was principal of the Charles-ton High School 3 years, and was elected Superintendent of Public Education of Tallahatchie county, 1907. He was graduated with first honors from the law School, Lebanon, Tenn., and was already in a good practice when he died, of cancer, Aug. 20, 1908.

He was a member of our church here, earnest in spirit, zealous in works, wise in counsel. We shall miss him much.

H. W. Rockett,
Pastor.

Bostick Durham.

It was my privilege and joy on Aug. 18th to unite in marriage Rev. W. M. Bostick and Miss Myrtle Durham.

Brother Bostick, the much loved pastor of the Brooksville Church, always does well. His marriage was no exception.

Piety, consecration and devo-

tion to the church characterizes Farr. There are many here the life of Miss Myrtle.

May God bless this union.
Luther Holeomb,
Durant, Miss.

A school for girls at Bedford City, Va., is conducted on unusual lines.

It is known as the co-operative school, and all charges are made on the basis of dividing the cost of operation among the students, including the cost of living, with a guaranty that the total expense shall not exceed \$150. It has a large school building costing \$50,000 and is located on a high and healthful site in the health resort section of the State. It draws students from Virginia and the surrounding States chiefly, but many students seek it from more distant localities.

If you try Argo Red Salmon you will find a salmon that you can always depend upon. Nothing finer.

"Growing Old Gracefully."

This thought has been suggested by the visit of our sister-in-law, Mrs. Hailes. Her calm, peaceful face, her gentle ways and sweet words, and above all, her nearness to the Saviour with whom she seems to be constantly in touch, makes her presence not only a joy, but a benediction.

We remember that when she was younger, she was sometimes peevish, often worried and her face did not wear that patient look that is now so restful.

I asked her what had caused the change, and she said she had learned not to fret about things she could not remedy. That is a hard lesson to master, as so many of us know. Little things get on our nerves and just upset a whole decalogue of resolutions. I think, however, that the secret of happiness is learned in usefulness. When we can be helpful to others and bring sunshine into darkened lives, the brightness illumines our own hearts and gives to them the freshness of June roses.

"Oh! the good we all may do While the years are rolling by."

Now, I wish to thank you, Dr. Bailey, for giving us the pictures of the officers of the Convention. We were indeed glad to see them, for "some sweet day" we hope to recognize them in the beautiful "Bye and Bye."

There were others whose faces we were pleased to see. One was our consecrated missionary, Dr. Chastain, who served his first pastorate at Antioch. He performed here his first baptism, and the thought is glorious that since that time he has led so many to Christ.

Then, there was the bright, familiar face of our beloved W. E.

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Lv. Hattiesburg 8:18 A. M. 7:05 P. M.

Ar. Gulfport 11:00 A. M. 10:00 P. M.

No. 4 (Daily) (Daily) No. 6

Lv. Gulfport 7:30 A. M. 4:15 P. M.

Lv. Hattiesburg 10:37 A. M. 7:33 P. M.

Ar. Jackson 2:10 P. M. 11:15 P. M.

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2:50 P. M. Lv. Jackson Ar. 7:35

6:55 P. M. Ar. Gulfport Lv. 11:30 p. m.

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S. D. BOYLSTON,

GENERAL PASSENGER AGENT.

Thursday, September 3, 1908.

THE BAPTIST RECORD.

Time and Place of Meetings of
Associations.

Pearl Leaf—Bassfield Church, Wednesday, October 7.
West Judson—Bissell, 4 1/2 miles west of Tupelo, Tuesday, September 1.

Tippah—Beulah, 3 miles north of Myrtle, Frisco Railroad, Wednesday, September 2.

Chickasahay—Shubuta, M. & O. Railroad, Friday, September 4.

Sunflower—Lyon, Y. & M. V. Railroad, September 8.

Zion—Pleasant Hill, 5 miles south of Calhoun City, Wednesday, September 9.

Aberdeen—Hoakka, M. J. & K. C. Railroad, Tuesday, October 13.

Central—Clinton, A. & V. Railroad, Wednesday, September 9.

Coldwater—Sardis, I. C. Railroad, Wednesday, October 14.

Oxford—Yellow Leaf Church, 6 miles east of Oxford, Wednesday, September 9.

Magee's Creek—Centerville Church, Pike County, 5 miles southwest of Wesson, I. C. Railroad, October 14.

Hopewell—Hillsboro Church, Wednesday, October 14.

Columbus—Shuqualak, M. & O. Railroad, Friday, September 11.

Lineo County—Topisaw, Friday, October 16.

Kosciusko—McCool, Aberdeen branch, I. C. Railroad, Friday, October 12.

Bay Springs—Stringer Church, M. J. & K. C. Railroad, Saturday, September 12.

Chickasaw—Pleasant Dale Church, Tuesday, September 15.

Choctaw—Center Ridge Church, Kemper county, Saturday, October 17.

Timbigher—Shiloh, Poplar Springs, Itawamba, Saturday, September 15.

Trinity—Mantee, M. J. & K. C. Railroad, Wednesday, October 21.

Bogue Chitto—South McComb Church, McComb, October 23.

Monroe County—New Prospect Church, Monroe County, Friday, Oct. 23.

Mount Pisgah—Ebenezer Church, Newton County, Saturday, September 19.

Harmony—Walnut Grove, 20 miles north of Forest, A. & V. Railroad, Friday, October 23.

Calhoun—Springs Creek Church, 1 mile northwest of Banner, Wednesday, September 23.

Red Creek—Hickory Springs Church, 9 miles east of Poplarville, Saturday, September 26.

Lauderdale—Goodwater Church, Thursday, September 24.

Lebanon—Emmanuel Church, Hattiesburg, Wednesday, October 28.

Union—Whiteoak Church, 3 miles east of Carpenter, Y. & M. V. Railroad, Thursday, September 24.

Gulf Coast—Gulfport, Wednesday before Second Sunday in November.

Rankin County—Leesburg, September 29, 12 miles south of Pelahatchie.

Yazoo—Kilmichael, Southern Railway, Thursday, October 1.

Lawrence County—Prentiss, Friday, October 2.

Louisville—Antioch, 11 miles north of Louisville, Saturday, October 3.

Carey—Wall Street Church, Natchez, Saturday, October 3.

Chester—Mt. Moriah Church, 5 miles northwest of Weir, Aberdeen, branch I. C. Railroad, October 3.

Liberty—Pleasant Grove Church, Saturday, October 3.

Oktibbeha—Fellowship Church, Lauderdale County, Tuesday, October 6.

Yalobusha—Charleston, Wednesday, October 7.

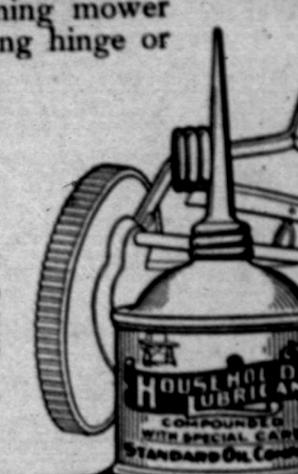
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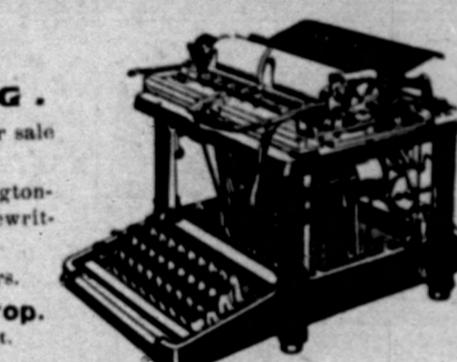
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and prepared for college. The college sends their daughters to Belmont. Of the total number of pupils registered
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Can Nothing Be Done to Save the Sunday School Pupils?

"Can nothing be done to save these?"

"Let us examine the condition of these scholars. If you have ever asked any of them, you will find there is not one of them but expects at some time to become a Christian. All that stands between them and salvation is the difference between 'sometime' and 'now.' If that 'sometime' could be changed to 'now' they would all be saved."

"Next let us consider what the church is doing. Outside the Sunday Schools, in the outside world, she has evangelists for some and rescue missions and homes for others, and is spending hundreds of thousands, maybe millions of dollars every year in the effort to reach, with great expense, here and there a single perishing soul. And what is she doing for the scholars in her Sunday Schools? Here we find she is making comparatively almost no serious, organized, persistent effort to win them to Christ. Instead of doing this, she is permitting the great mass of them—over four-fifths of them—to drift into the devil's territory of the world without the protecting shield and inspiration of a Christian life, there to fight a losing fight with temptation and sin, and become entangled in the devil's meshes before she seriously tries to win them. Then after sin has fastened its clutch upon them, she attempts with great effort and expense to reach them, but only succeeds in getting here and there one."

"Is this wise? Is it right?"

"If a farmer has four fields, one of which will yield 55 bushels of wheat to the acre, one 33, one 10, and one 2, is it good farming to lay out his efforts on the 33, 10 and 2 bushel fields, and let the 55 bushel field go uncultivated—getting from it only its volunteer crop? Would it not be better husbandry to cultivate the 55 bushel field thoroughly, and put the balance of his labor on the poorer fields?"

But now she lay dying. Already the Gray Angel was bending above her couch; already he had touched the ever laughing brown eyes into the sightlessness of things below, into fullness of vision of things above. And in this holy hour, with her soul hovering between two worlds, that beautiful spirit of usefulness characterized itself by her turning back to earth and leaving to aching hearts this last message:

"If Niagara were full of poor wretches being swept on the falls and a small steamer were sent out to save them, would it be wise for her to approach as near the brink as possible, and there put out a long hawser—forming such a drag as to almost use up her power—in order to rescue here and there one of the poor souls being carried over, or to go higher up stream, in stiller water, where, with her hawser, she can sweep them in by the thousand to the shore?"

"Is there any difference in the value of souls? Is a child's soul less valuable than that of an adult? Is it not rather more valuable, because of a longer life

of service? If adult souls are not more valuable, why ought not the church to turn her efforts to first saving the children?"

"But is it right for the church thus to neglect her Sunday School scholars. Are not these Sunday School scholars her wards, placed in her hands and under her guardianship, and entrusted to her tutelage and care? Is it right for her to permit them to go out into life and into an unequal fight with the devil without having exhausted every effort to provide them with the only possible means of success—the only possible foundation of victory?"

"If but a tithe of the effort, time and expense that the church is laying out upon the outside world were spent in bringing her own children to Christ, they all might be won. And if won, would not this solve the question of 'How to reach the men?' and 'How to reach the masses?' and with half the coming generation Christians, why could not a large portion of the remaining half be swept into our Sunday Schools, and thus in the next generation this nation be substantially won for Christ?"

Her Message.

Mrs. Mattye May.

She lay dying. She was one who, in the fullness of life, had loved all things beautiful. Her fineness of character and her exultation of soul had well fitted her for the highest enjoyment of God's glorious handiwork.

Herself, so much of a creature of beauty, in form, in feature and in faculty, that she was an object of delight to all with whom she came in contact, it was no marvel that she took exquisite pleasure in things of her kind.

"Is this wise? Is it right?"

"If a farmer has four fields, one of which will yield 55 bushels of wheat to the acre, one 33, one 10, and one 2, is it good farming to lay out his efforts on the 33, 10 and 2 bushel fields, and let the 55 bushel field go uncultivated—getting from it only its volunteer crop? Would it not be better husbandry to cultivate the 55 bushel field thoroughly, and put the balance of his labor on the poorer fields?"

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"Is there any difference in the value of souls? Is a child's soul less valuable than that of an adult? Is it not rather more valuable, because of a longer life

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Drink as a Handicap to the Child.

(W. McAdam Eeles, M. S. F. R. C. S.)

Let alcohol in even small quantities come in contact with the growing cells of the human infant, and there is a chance—nay, a probability—that irreparable harm will be done. Poisons circulating in the mother's blood often pass into the organism of the child. Alcohol is one of the poisons which may so invade the developing infant. A child may carry the impress of disease in a latent manner long after birth, the resulting handicap to its welfare only becoming apparent in many instances when some strain is thrown upon it. But a child of alcoholic parents may escape contamination before birth only to be caught by the foe soon after it enters the world. A nursing mother who gives way to drink generally feeds her child with milk which is poor in quality and deficient in quantity. Frequently the milk contains an appreciable amount of the drug which the mother has imbibed, for alcohol can be readily traced in the mother's milk within twenty minutes after she drink it. Diluted alcohol thus passed into the system of the child invades every part of its being and has a particularly harmful effect upon the growing cells of its developing brain.

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Alcohol and Suicide.

Dr. W. Kurbitz has made some investigations, reported in Allgem. Zeitschrift fur Psychiatrie, extending over two and one-half years, in the clinic for mental diseases in Königsberg concerning the history of patients who have attempted suicide. Among 57 such patients there were 20 who were pronounced alcoholics and who had been led to attempt to take their lives, not from premeditation but as an outcome of the hallucinations characteristic of their disease. Nineteen of these cases were chronic drinkers, one was an occasional drinker.

Dr. Kurbitz urges the erection of a national asylum where such patients can be committed and detained for at least one year. Where they are held for but a short time and allowed to go, they return to their old ways and soon their own lives or those of others are in jeopardy again.

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Mt. Olive Church.

I have spent a week in a previous meeting with Mt. Olive Church in Amite county. Rev. J. R. Johnston of Gloster, is the much loved pastor. This is one of the best communities that I have ever been in. It was a real benediction to be with this good pastor and his noble people. The field is closely gleaned, but the Lord gave us seven valued accessions.

Yours for service,
C. E. Welch.

D'Lo, Miss.

A series of meetings began at Unity Church, Jefferson county, Miss., on Aug. 16th, and continued until the 20th. The preaching was done by J. A. Chapman, B. F. Threatt and the pastor. Seven were baptized.

J. R. Sumner.

A protracted meeting began at Pilgrim's Rest Church, Copiah county, Miss., on Aug. 23rd, and continued until the 27th. C. L. Lewis of Clinton, did the preaching. Ten were baptized. Two more stand approved for baptism.

J. R. Sumner.

Satartia.

Dear Editor:
A word for the work at this

place: Two years ago a church of 23 members was organized. They now have 33, and some others live there that will unite with them. They worship in a Masonic building, wholly unsuited. They must build. Their pastor, W. H. Carder, is a gifted, consecrated, lovable pastor, and he has some of the best of the saints of earth in prayerful co-operation.

My stay of four days was sunshine to me, and grace in my soul. Three additions, all heads of families, and the church will have a Sunday School and weekly prayer meeting, and begin to build a house for worship. Pray for them.

B. L. Mitchell.

Meetings.

1. Pleasant Ridge, Aug. 9 to 14.—I expect Brother Whitten, the beloved pastor of this church will report this meeting. But I just want to say it was a great joy to me to be with him and his good people. He has a praying and working band. They responded nobly to the preacher and co-operated with their pastor; and the Lord greatly blessed us. We received 12 for baptism, 1 by letter and 1 under the watch-care.

2. Samaria, Aug. 16 to 23.—Here the pastor with his church, received a great blessing. Having failed to get a preacher, and having a throat trouble at the time myself, I entered the meeting with some uneasiness. But we called on the Lord for help, and He heard our cry; and by His grace gave us a great victory over every obstacle and the opposition of the devil. While this is my fifth years as pastor, I enjoyed the most loyal co-operation on the part of the brethren; and I am sure we are drawn closer together than ever. It seemed to me that I was granted greater liberty of speech than usual. Great crowds of eager listeners and workers came together—some coming regularly 5, 7 and 10 miles. The Lord gave us a great meeting, and many souls were saved. At the close, on Sunday morning, I baptized 16 happy believers "both men and women." Then we repaired to the church and took the Lord's supper and gave the right hand of fellowship to the 19 new members. It was a beautiful service and a great day with us.

"Bless the Lord, O my soul." T. R. Paden.

A Commendation.

Brother Bailey:

Allow me the privilege of commending to the brotherhood Rev. J. C. Parker, the enthusiastic young pastor of old Silver Creek Church of Lawrence county, with whom I have recently held a splendid meeting. Brother Parker is a student in Mississippi College, in whom I find the elements of success predominating. Full of energy and tact, I predict for him a life of usefulness in the Master's service.

I know of no young preacher who is more in love with his calling.

Fraternally,
J. L. Finley.



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